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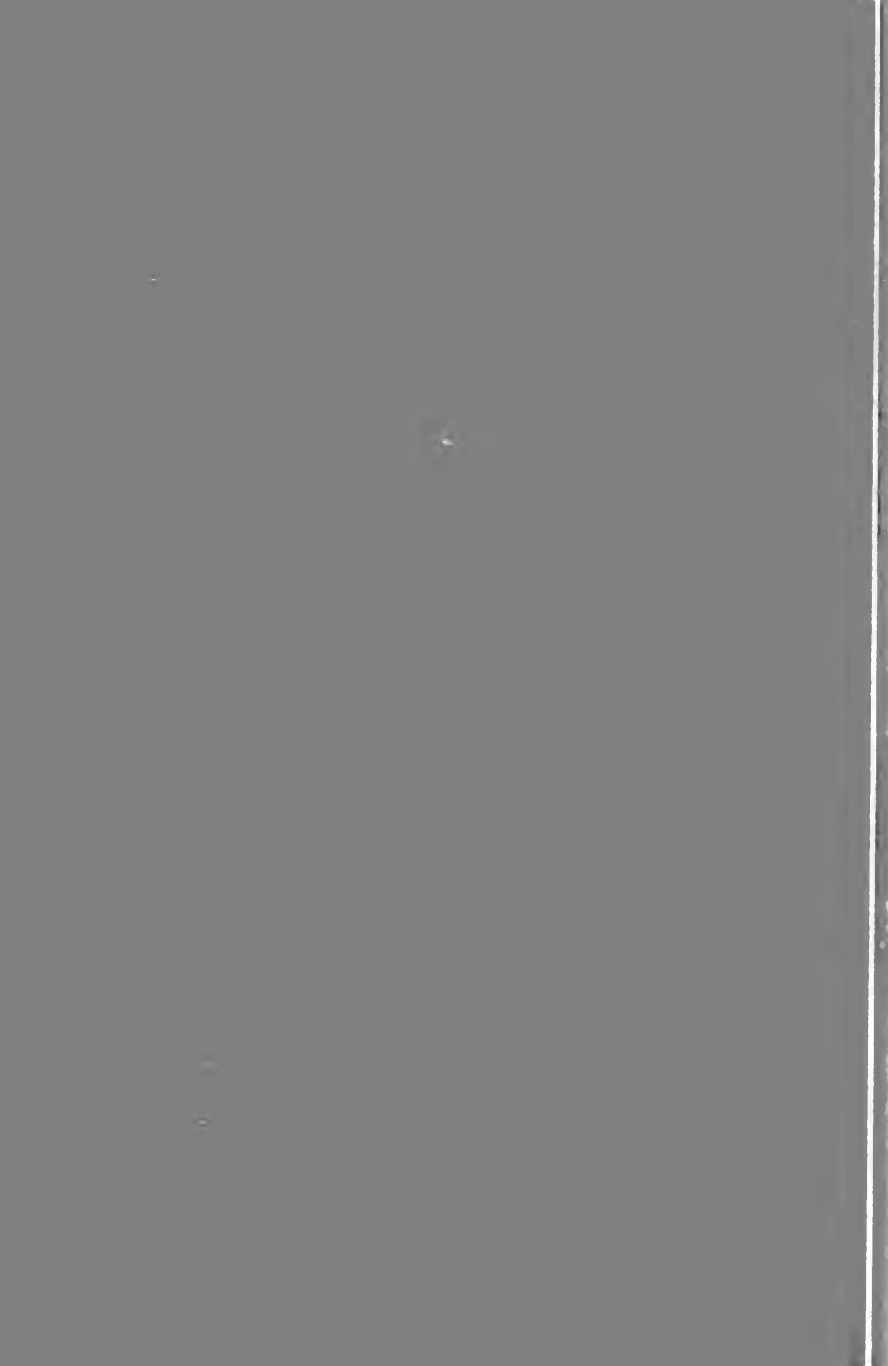


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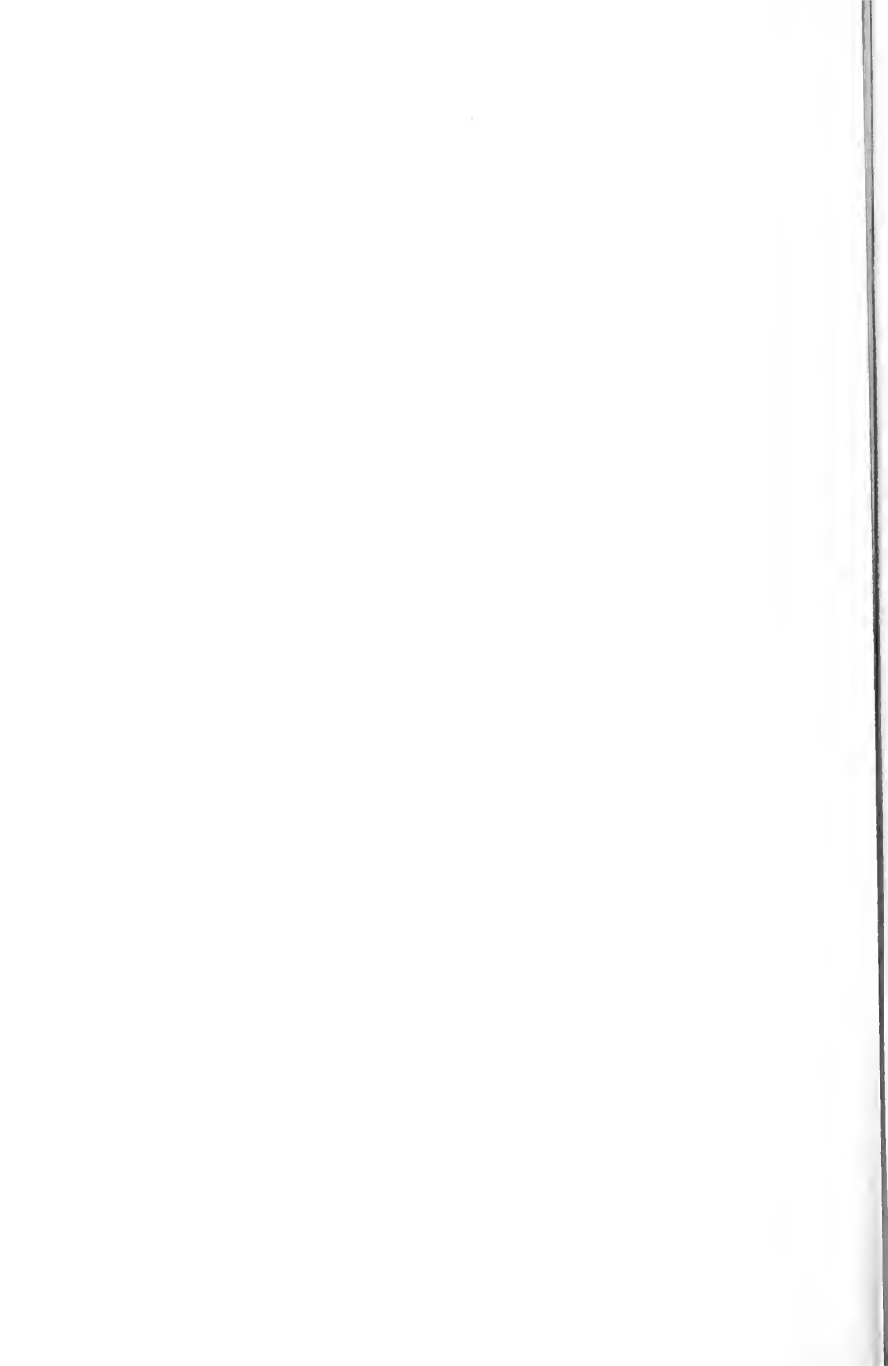
**Mary C. Reynolds**



BAPTIST  
MISSIONARY PIONEERS  
AMONG NEGROES



*Sketches Written by*  
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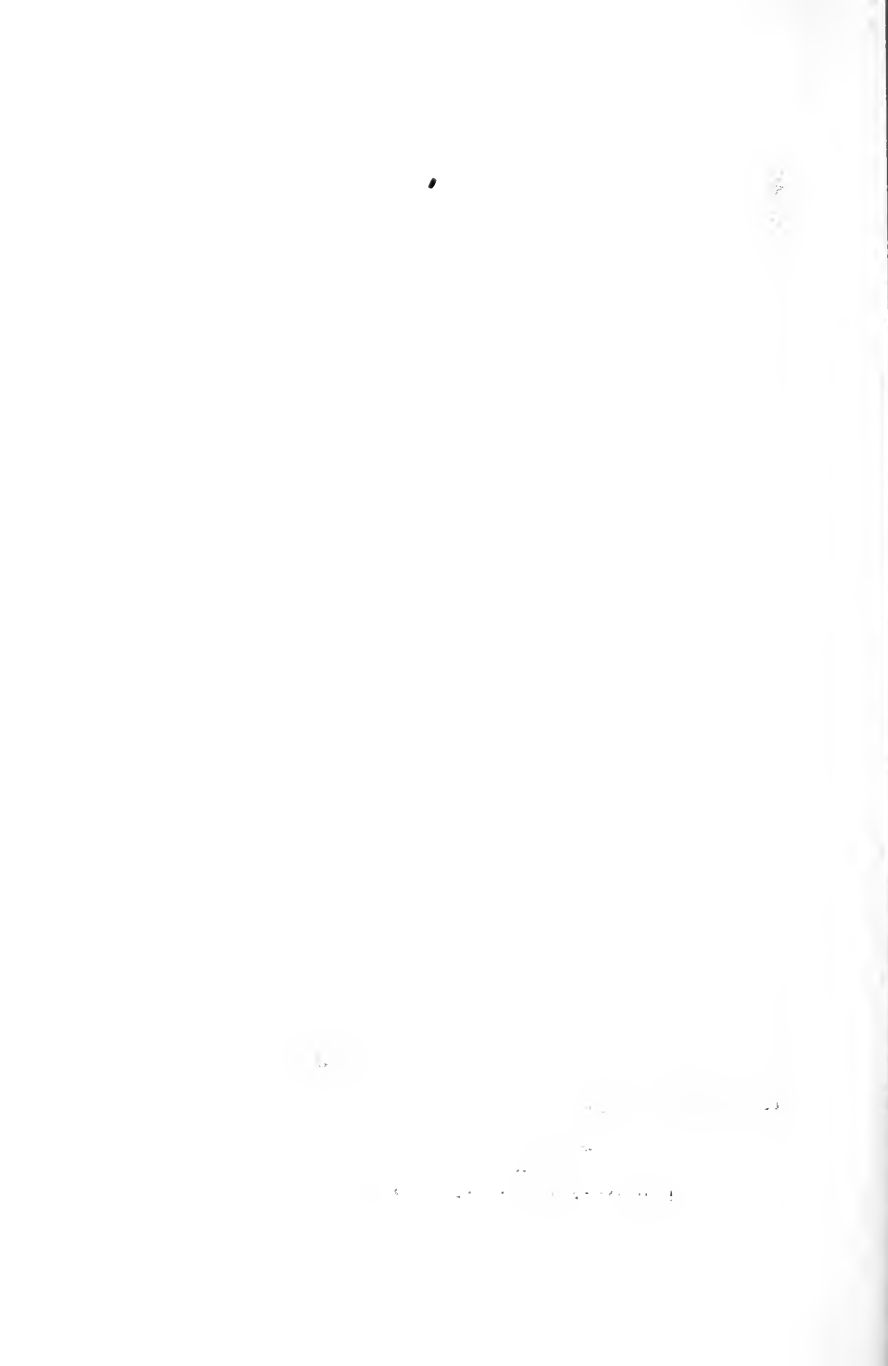
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**MRS. MARY C. REYNOLDS**  
**Newton Center, Mass.**  
**Honorary Secretary in W. A. B. H. M. S.**



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## **PREFACE**

The sketches of the Home Mission workers contained in this book were contributed some years ago to HOPE, the official organ of the Fireside Schools.

Believing they should be preserved they have been arranged for publication in book form which may be useful for study in missionary societies, and for general reading.

Most of the sketches were prepared by Mrs. Mary C. Reynolds, who was personally acquainted with many of whom she writes, and has visited these schools, with which these workers were connected. She was for ten years associational secretary of the Framingham Association of Massachusetts, and for a time the state secretary of the Woman's Mission Society of Connecticut. Leaving that position she was for twenty-three years, corresponding secretary of the Woman's American Baptist Home Mission Society with headquarters in Boston, Mass. When in 1909, this Society united with the Women's Baptist Home Mission Society of the West, she was field secretary for a year, becoming president of the Baptist Missionary Training School in Chicago, Ill., in 1910, leaving that position in 1914. Since then

(9)

she has held an honorary position with the Woman's American Baptist Home Mission Society, and is still active and interested according to her strength.

With her permission and prayers these sketches have been edited with the hope that the subjects of the sketches may be held in grateful remembrance.

GRACE M. EATON.



MISS JOANNA P. MOORE





## **CHAPTER I**

### **SHORT SKETCH OF JOANNA P. MOORE**

**by**  
**Grace M. Eaton**

On September 26, 1832, Joanna Patterson Moore was born in Clarion Co., Pa. There were thirteen children, seven younger than herself. Her father was a farmer who was born in the north of Ireland. He was a member of the Episcopal church, while her mother was a Presbyterian.

Sister Moore gave her heart to God when eight years old, but did not publicly confess Christ until she was twenty when her early faith was revived. She united with a Baptist church even against the wishes of her parents.

She began to teach when only fourteen years old, and continued as a teacher for fifteen years. In 1858 her parents moved to Belvidere, Ill., and she made her home with them.

When twenty-two the needs of the heathen were so strongly impressed upon her mind that she longed to be a foreign missionary, but realized that she needed more education. After much effort she was able to graduate from Rockford

Seminary. It was while she was there in her senior year that she answered the call to work for the Negro people.

Her life, as a missionary, naturally falls into four periods. From 1863 to 1868 she was working for the "contrabands of war" and the colored soldiers, and assisting in the work in orphanages which were under the care of Quakers in Helena, and Little Rock, Ark., and Lauderdale, Miss.

After an interval of about five years, spent in caring for her invalid mother, in teaching and in city mission work in Chicago, she began the second period of her mission work by going to Louisiana in December, 1873. During the first four years of this time she was supported by collections taken in the churches of Illinois. She was an evangelistic missionary, visiting from house to house, reading the Bible and helping in every practical way.

In 1877, the Woman's American Baptist Home Mission Society was organized, and Sister Moore became its first missionary.

She went first to New Orleans, then to Thibodaux and later to Morgan City, La.

1884-1906 forms the third period of service. It was during these years that her plan of the Fireside Schools was carried out with increasing usefulness. It is difficult to separate her development of this work from all the varied interests which consumed much of her time as of old;

but the two great objects of her work were carried out with more system in the Fireside School methods. These objects are: First, that the Bible shall be read daily and family prayer maintained with this reading, supplemented by other good books. Second, every one shall pass on to others the good they have learned.

It was in 1885 when Sister Moore lived in Plaquemine, La., that the first issue of HOPE was sent out to 500 people. These readers formed themselves into bands to review the daily Bible lessons in HOPE and were known as Bible Bands. After eighteen years spent in Louisiana she made her home in Little Rock, Ark. It was during her stay here that the Sunshine Bands for children became a part of her Fireside School plan, though she had always had children's meetings in which many were converted.

In 1894, she was led to a home in Nashville, Tenn., where she remained for twelve years with headquarters in a rented building at 513 Mulberry St.

While she laid great importance on Bible study she understood the value of good reading and sold and donated many books. She outlined a simple reading course and wrote a number of books called "Little Sunshines," "Kind and True," "For Mother While She Rocks the Cradle," "Helps for Christian Workers," "The Power and Work of the Holy Spirit" and "In Christ's Stead," which is a

sketch of her life. She also wrote a number of helpful leaflets.

The fourth period of her life began in 1906 when she transferred the management of the Fireside Schools to the Woman's American Baptist Home Mission Society, because she felt the financial burden was too great for her. She continued to edit HOPE until June, 1911, when growing weakness led her to give up this part of her beloved work. She was made honorary editor of HOPE for life, and continued to write the daily Bible lessons until her death, April 15, 1916. She also travelled in the interest of the work over the country, blessing homes and churches.

Some years ago she gave one of her helpers a poem which was read at her funeral which makes a fitting conclusion to these meager facts of her wonderful life.

## OUR LEGACIES

If some hand is quite still  
That we have loved, and kept in ours  
    Until it grew so cold;  
If all it held hath fallen from its hold,  
    And it can do  
No more, perhaps there are a few  
Small threads that it held fast  
    Until the last,  
That we can gather up and weave along  
    With patience strong.

In love, if we can take  
But some wee, single thread, for love's  
    sweet sake,  
And keep it beaten on the wheel a trifle longer;  
Feel the same thread in our hands to  
    add unto and hold  
    Until our own grow cold,  
We may take heart above the wheel and spin  
With weak hands that begin  
Where those left off, and going on grow strong.

If we bend close to see  
Just what the threads may be  
Which filled the quiet hands;  
Perhaps some strands  
So golden or so strong, may lie there still  
That we our empty hands may fill and even yet  
Smile, though our eyes be wet.

—Selected

CHAPTER II

**SISTER MOORE AND COLEMAN COLLEGE**

by

**Mrs. Mattie Coleman, Gibsland, La.**

President Coleman came to Louisiana in 1887. He found all of the northern part of the state a territory two hundred miles wide and three hundred miles long, in which there were no teachers or preachers in the true sense for his people. In fact, the only school that looked forward to intellectual and Christian training in the state outside of New Orleans had been organized at Baton Rouge, by Sister Moore. I came to the state about 1889, from Jackson, Miss., and joined Mr. Coleman as his music teacher. Being in a dark and strange land, young and inexperienced, we needed counsel, encouragement, inspiration, comfort and prayer. We got all of these from Sister Moore. During his second year in the state, Mr. Coleman got his first and greatest inspiration from a ten days' Bible Institute conducted by Sister Moore at Simsboro, La. He thought that her Biblical instruction and Christian light were the greatest he ever felt from a human being. He returned to his work

with new vigor and inspiration. She was a constant visitor to Coleman College until she left the state. In fact, she held the torch light of Christianity by which we moved during the first five years of the institution. I remember very vividly a day of fasting and prayer that she set apart for Coleman College. We met in the old church where the College was founded by Dr. Coleman. She had us read the Bible, talk and pray from 9:00 a. m. till dark. Then the Holy Spirit seemed to overshadow us, and we continued in prayer till ten at night. I caught new inspiration from this meeting which proved to be my greatest asset as a coworker with Mr. Coleman in the establishment of the school.

After we had operated the College five years its growth in every phase made it necessary that we have more help or give up. The need led Mr. Coleman to set apart four months to pray three times a day under a certain hickory tree. He believes that the answer came in the form of help from the Woman's Baptist Home Mission Society of Boston, through the influence of Mrs. Mary C. Reynolds, of Boston, and the American Baptist Home Mission Society of New York. He also believes that he caught the inspiration to pray from touching the life of Sister Moore.

What we have said about her could be said by every home, Sunday school, church, association and convention in Louisiana. When her teachers



and pupils were excited and forced to leave her at Baton Rouge because of race disturbances, she donated to Coleman College all of her school equipment. She gave us the first money with which to build our toilets, and was the cause of having our first piano donated to us. Although she left the state, she never ceased to visit, counsel and pray with us until she died.

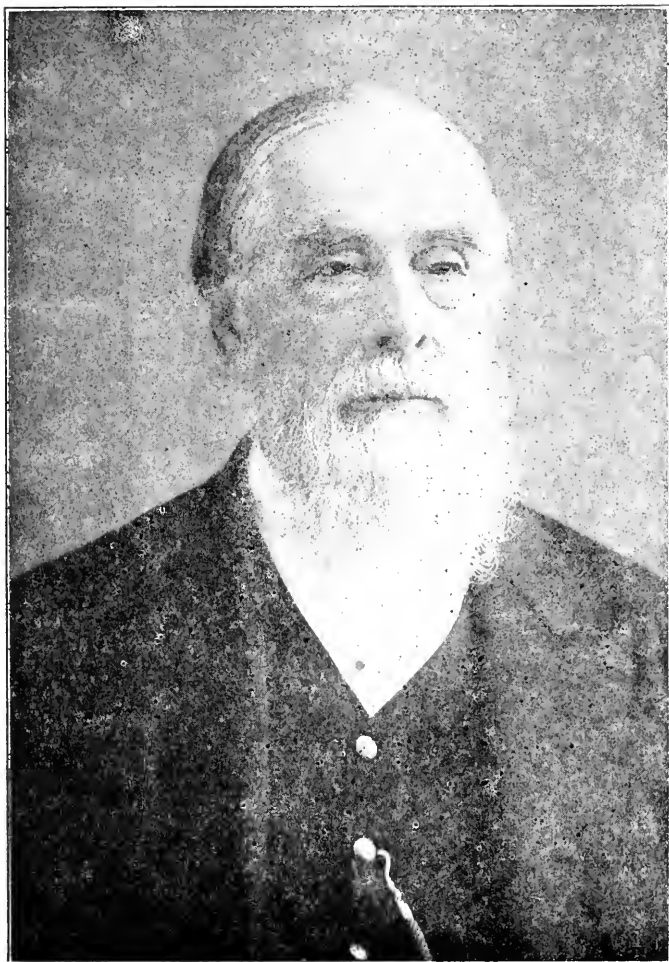
When Sister Moore first came to us she came with HOPE, and organized the Bible Band in the school which has been kept up for years. When it is remembered that Coleman College has a plant valued at \$100,000; has added to the church over 600 souls; sent to the world over 1000 Christian teachers, graduates and preachers, it will be seen that the labor of Sister Moore, Sister Reynolds and others was not in vain.

## CHAPTER III

### DANIEL W. PHILLIPS

By His Son, Charles Phillips, Nashville, Tenn.

Daniel W. Phillips was born June 7, 1809, at Crown Miles, Miles Vale, Parish of Kilmaenllryd, Wales. His parents were in humble circumstances but more than ordinarily intelligent. They were both members of the Baptist church before he was born. He could not remember the time when he could not read the Welch Bible with ease. His mother, when he was a very small child, used to take him upon her knees and read Bible stories to him, pointing out the words as she pronounced them. He himself thus learned to read without learning to spell or before he even knew the names of the letters. He had an aunt Mary who loved Jesus, with whom he spent a considerable portion of his early childhood. One rainy day when he was about four years old he was alone with her in a way that strongly influenced his understanding and affections. He greatly wondered at the tears that streamed down her face as she related the marvellous story of Jesus and his love. The impression made then on his



DR. D. W. PHILLIPS  
Roger Williams University



heart never faded away, but grew stronger with his years. He had no remembrance of himself when the bent of his mind was not religious. He had the strongest thirst for knowledge, but his opportunities for learning were of the poorest sort. There were no public schools in Wales at the time. When about seventeen years old he united with the Baptist church of which his parents were members. His one great desire from early youth was to preach. The few preachers he knew were men of superior excellence and greatly respected. He made a strenuous effort to enter the Baptist Academy at Bradford, Eng., but failed to accomplish his object. Just then a deacon of the church was leaving for America and persuaded the young man to accompany him. The sole motive that induced him to go was the hope that somehow he might be able to acquire the English language. His purpose was to return to his native land and spend his life there. He borrowed money to pay for his passage, and after completing his preparatory studies returned all of the money with compound interest.

He landed in New Brunswick, and spent some time there until he found that he could not gain the education he sought. During the summer of 1831, he came to Boston, landing on Saturday, beginning his studies in South Reading Academy the following Monday. By preaching and working at his trade of tailoring he worked his way through

this school in two years. He and his roommate, who was afterwards a missionary in Burma, lived on thirty cents a week. By practicing the utmost economy and industry, at the end of his academical course he had within one dollar as much as he had at the beginning. In September, 1833, he entered Brown University. While he was standing on the campus, a stranger in a strange land, Dr. Wayland, whose fame had led Mr. Phillips there, walked across the campus, laid his hand on the young man's shoulder and said: "Young man, if you ever need help, come to me." This friendly offer greatly encouraged him throughout his course, though he was not compelled to ask for financial aid. By preaching almost every Sunday during both term time and vacation, though he received but small pay, he graduated free of debt. He afterwards said that the only money he ever wasted during his college course was three cents he once spent for some figs.

From Brown University he went to Newton Theological Seminary. In October, 1838, he was ordained pastor of the Baptist church in Medfield, Mass., where he remained twelve and a half years. From Medfield he removed to Wakefield, Mass., where he remained about the same length of time. Both churches grew while he was pastor of them and were left in good condition. He came to Tennessee in 1864. He preached for

some months to a white congregation in Nashville. In the meantime he surveyed the field and taught a class of young colored men at his own house on the southeast corner of Eighth Avenue and Cedar St. After forming his plans he went to New England and raised the money with which he started the Nashville Institute in a government building near where Fisk University now stands. Roger Williams University is the outgrowth of this Institute. **The burden of his** mind was to teach the Bible and the lessons therein. He entered into rest April 13, 1890.

## CHAPTER IV

### MISS CARRIE VICTORIA DYER

**Roger Williams University, 1870-1884**

**Hartshorn Memorial College, 1884-1915**

**Facts From Memorial of Miss Dyer by M. A.  
Tefft.**

Carrie V. Dyer was born in Constantine, Mich., March 11, 1839. Her father, Thomas Dyer, was a veteran in the War of 1812. With his wife he removed from Vermont to Michigan in 1834. In 1845, they moved from Constantine to Newburg, where her father died in 1879.

Miss Dyer wrote: "Whatever I am, or whatever I am able to do, I owe to three persons, by whose influence and teachings my character was developed and my steps directed. These three persons were a Christian mother, an infidel uncle and a godly pastor. No mother could be more careful in her training and guarding a child from all forms of evil. I cannot remember the time when I did not pray. I learned of the sufferings of the slaves from my mother. There was a



settlement of fugitive slaves near my father's house. One day some strange looking men passed my father's house. They had large covered wagons. I asked my mother who these men were. She took me in her lap and told me they were men from Virginia who were going for their slaves, and she said: "Perhaps tonight, little girls like you, will be separated from their fathers and mothers." Then she taught me my first lesson in regard to slavery.

An uncle, a Garrisonian abolitionist, and an advocate of total abstinence, lived in Vermont. The abolitionists in many places became the bitter enemies of the church because the church often supported slavery. My uncle came out of the church, cast away his Bible, and turned away from God. When this uncle sent anti-slavery literature to our family, it was so filled with the anti-Christian spirit that my mother burned it before the children got hold of it. On New Year's day, 1852, my careful mother died." The oldest sister who was teaching in Kentucky at this time, was ill, the father was sick in bed, and little Carrie, thirteen, and Jennie, nine, were left alone with the father. The two children did the cooking, cared for the poultry, and cared for the sick father. She says: "After a time I went to live in the beautiful home of my infidel uncle. For seven and a half years I lived with that uncle, and I loved the ground on which he walked. What

he loved, I loved, and what he hated, I hated, with one exception. I clung to my mother's teachings and to her Bible and her God. Every Sabbath I attended church and Sunday school, and when I returned he would require me to give the points of the sermon, and would carefully try to prove to me that this was false doctrine. From this exercise I would steal away to some corner where none could find me and ask God not to let me forget the teachings of my sainted mother. Strange to say, during those seven years, my Sunday school teacher and no one in the church talked to me about my spiritual condition. My uncle's home was a station on the Underground Railway. Many runaway slaves found food, shelter and protection, and in the night time would be helped toward Canada, the Negro's paradise."

At the end of those years of training in her uncle's home she returned to her brother's home in Newburg, Mich.

She writes: "In the early part of the Civil War, when a pupil in school, and boarding in a wealthy family, I expressed the opinion that the war would not close until the slaves were emancipated, and said that my own life would be given to the colored people as a teacher. The man of the house said—'Do you mean it? Then I would give fifty dollars to buy a rope with which to hang you—and mind—no horse of mine can take you home.' Another week in that house with-

out one word of recognition from the one who had treated me with the utmost kindness, and a walk of twelve miles to my home was an experience never forgotten."

When Miss Dyer began to teach, she felt she must acknowledge Christ before the world. Her mother was a Presbyterian. Miss Dyer had said there were two things she would never do. "I will never speak in public and I will never be baptized." She waited three years and over, but finally, Rev. L. H. Trowbridge baptized her in one of the beautiful lakes of Michigan.

A sister of Mrs. Trowbridge writes of Miss Dyer: "She was converted soon after her return to Newberg and was baptized, becoming a member of the church at Three Rivers, Mich., where she proved a conscientious, active worker. I think it was not too much to say of her as was said of Abraham of old: 'She was a friend of God.'"

Soon after her baptism a letter was received by her pastor, Rev. Mr. Trowbridge, asking him to recommend a suitable teacher for a school of colored children in Providence, R. I. Miss Dyer's name was sent, and for three years she was unconsciously being fitted for larger service. One evening, a friend, Miss Emma Thurbur Brown, at the prayer meeting, said to Miss Dyer:

"Will you be able to go to Nashville, Tenn., within thirty-six hours?"

She replied: "I cannot leave my work here without finding someone to take my place."

Miss Brown replied: "Do not say, No. I have asked God to send someone to fill your place."

The next morning a lady who knew nothing of the circumstances applied for a position in the school. She was accepted and remained in the school until she went to Japan some years later, as a missionary. Miss Dyer considered this answer to prayer as an indication that she should go to Nashville, and in the autumn of 1870, began her work in the "Normal and Theological Institute of Nashville, Tenn., later called Roger Williams University. Miss Dyer was given charge of the dormitory, the oversight of men, as well as women, had charge of the boarding department, and taught as many classes as she could crowd into the long days. The President, Dr. Phillips, lived some distance from the school, and Miss Dyer was the only resident teacher.

Four years later, the American Baptist Home Mission Society purchased an estate of thirty acres two miles from the first location.

In 1874, Rev. L. B. Tefft with his wife and daughter, came to the school. Mrs. Tefft, an adopted daughter of Rev. J. C. Hartshorn of Providence, R. I., was the Miss Brown who urged Miss Dyer to give up her work in Providence and begin her work in Nashville. Miss Dyer was indefatigable in her desire to help the students in

the classroom and outside. She exercised the utmost watch care over the girls, in their dormitory life, in industrial habits and over their health and social life. During the thirteen years of Miss Dyer's teaching her summers were spent in Michigan and New England in addressing associations and churches. Said one in Michigan: "Miss Dyer visited this summer, nearly seventy churches and a half dozen associations, telling of the work of the school and the needs of the Negroes."

In March, 1884, Hartshorn Memorial College was chartered by the legislature of Virginia. A share of its success was due to the work of Miss Dyer. Her influence in starting organizations for Christian activities, her Bible readings and teachings, her prayer meeting talks, her interest in the Christian life of each student, her care of the sick, all made her an invaluable assistant in the College. In the summer of 1904, through the kindness of a friend, Miss Dyer visited Europe. The trip included Gibraltar, Italy, Switzerland, Germany, England and Scotland. Her traveling companions have spoken of her unselfish sunny disposition, willing to efface herself for the interests of the party.

For forty-seven and one-half years, Miss Dyer wrought for the colored people without a break.

Dr. L. B. Tefft, President of Hartshorn College, for many years, writes:

"We worked together for thirty-eight years without jealousy or any break of good feeling." Miss Mary Tefft writes: "She was my mother's friend, my teacher in my **childhood, and a lady** whom I associated with as teacher for more than twenty years."

In 1915 Miss Dyer resigned her position as Dean of Hartshorn College and made her home with Miss Mary Tefft. On January 12, 1921, after three years of patient suffering and having been cared for by Miss Tefft, Miss Dyer entered into rest.

We quote two verses of a poem written by one of her pupils, Miss Ada C. Baytop, a gifted graduate of Hartshorn Memorial College:

"Thrice happy, we who pluck the fruit of thy  
rich life,  
And learn from thee just how to face the coming  
strife;  
Just how to walk life's toilsome road with dan-  
gers rife.  
A thousand hearts o'er our broad land enshrine  
her name,  
A thousand temples' incense filled proclaim her  
fame  
As long as time itself shall live shall live her  
name—"

## CHAPTER V

### JOSEPH C. HARTSHORN—LYMAN B. TEFFT

By Mary C. Reynolds

In the front hall of what was Hartshorn Memorial College, Richmond, Va., a marble tablet had this inscription:

“For the love of Christ who gave himself for the redemption alike of every race;

“For the love of country whose welfare depends upon the intelligence, virtue and piety of the lowly as well as the great;

“With tender sympathy for a people for whom till late no door of hope has been open and aspiration has been vain; and with desire and hope for the dark continent, the fatherland of the colored race, in memory of my sainted wife, Rachel Thurber Hartshorn, that her faith and charity might be reproduced and perpetuated in the lives of many, this institution was founded by Joseph C. Hartshorn, of Rhode Island.”

This gives the deep underlying motive for the establishment of this school in Richmond, Va.

Mr. Hartshorn studied for the ministry and graduated from Brown University, R. I., and

Newton Theological Seminary. Rachel Thurber Hartshorn was the daughter of a cotton manufacturer, not wealthy, in the modern sense, but possessed of means quite beyond those of Mr. Hartshorn. Turning away from the promise of ease and luxury which her father could give her, she cast in her lot with a Baptist minister with a salary of five hundred dollars a year.

Mr. Hartshorn's health failed, so he was obliged to give up the pastorate. It became necessary for him to earn his bread by other work than preaching the gospel, and he became a prosperous business man. As his means increased, his gifts to the Lord's work increased also. Mr. Hartshorn's piety was characterized by that faith and full consecration which made resistance of God's will impossible. The Nashville, Tenn. Theological Institute (later, the Roger Williams University) was a coeducational institution. Two of the teachers in that school held similar views regarding mixed schools. Prof. L. B. Tefft had charge of the boys and young men, and Miss Carrie V. Dyer was the preceptress of the young women and girls. These teachers felt that a separate school for young women should be established. Prof. Tefft conferred with members of the New England Women's Baptist Home Mission Society concerning the matter. This society was in full sympathy with his project, but it was not in a position financially to



establish such a school, although if it could be started the society would help maintain it. Mrs. Tefft was a niece of Mrs. Hartshorn. Some months after Mrs. Hartshorn's death, Dr. Tefft was a guest in Mr. Hartshorn's home, and in a few words told him of his recent conversation with members of the Board of the New England Society. As Mrs. Hartshorn had been a valued member of that Society, he knew that Mr. Hartshorn would be interested in their willingness to help maintain such work. Mr. Hartshorn said little, but later he told Prof. Tefft, that during the last hours of his wife's life he said to her: "Is there anything you would like to say to me?" She replied: "Yes, there is." She was never able to say it, and he could only conjecture what it was she wanted to say. He knew she was deeply interested in the Christian education of colored girls. She had visited Nashville Institute, and had given money to help that work. As Mr. Hartshorn pondered on the words and wishes of Dr. Tefft, he thought that perhaps this was what his wife wanted to say, and would want him to do. He, therefore, offered \$5000 to start the work. Then came visits South to purchase a site. It was decided that Richmond, Va., was the best place in which to locate. The site was secured, as Dr. Tefft often said, in answer to prayer. One condition was made by Mr. Hartshorn when he offered the money, that Prof. Tefft and Miss

Dyer should be in charge of the school, as president and preceptress.

Professor Tefft was at that time under appointment of the Home Mission Society to return to Nashville, and Miss Dyer had been accepted by the Woman's Foreign Mission Society as a missionary in the foreign field. The Home Mission Society approved the establishment of the girls' school, and transferred Prof. Tefft's appointment from Nashville to Richmond, and Miss Dyer surrendered her expected work across the sea.

Lyman B. Tefft graduated from Brown University in 1858, and from Rochester Theological Seminary in 1880. He taught school in New York and Wisconsin for a time. He was pastor of a church in Minnesota for a number of years. His wife developed symptoms of tuberculosis which decided him to try a milder climate, so he took a pastorate in what is now Norwich, Conn. The change was not beneficial so they decided to return to Minnesota, riding with horse and phaeton overland from Connecticut to Minnesota. After her death, he returned to his native state, Connecticut, for a brief pastorate. The close of the war and the emancipation of the slaves convinced him that he could engage in no work which was more pressing or more promising than the education of the Negro. For nine

years he was an efficient and faithful instructor in the co-educational school in Nashville, Roger Williams University.

The work of Hartshorn College for twenty-nine years was under his fostering care, ably supplemented by the work of his daughter, Miss Mary Tefft, a Wellesley graduate, and Miss Carrie V. Dyer.

The work began in the vestry of Ebenezer Church. The instructors were three at first, Dr. and Miss Tefft, and Miss Dyer. They lived in the Mansion House which stood on the grounds of the estate purchased by Mr. Hartshorn. They cooked their food at first on an oil stove, and spread the table on a dry goods box. They were happy, and from the first the blessing of the Lord rested upon the school. At the end of the first year Dr. Tefft wrote in his report to the trustees:

"We have seen the glory of the coming of the Lord." Every step in the founding of Hartshorn College was taken in prayer and under the guidance of Divine power. Trials were encountered which would have discouraged less heroic souls. Dr. Tefft had a God given mission. Its importance and final success was never doubted. Race prejudice ran high in those days. For years a common experience was to be hooted at by boys and young men who did not want a colored school for girls. Patiently and quietly these workers

kept on. Some of the noble Southern white men and women wished the school success and came to visit it.

The visits of Dr. and Mrs. Hatcher of the Tabernacle Church and Dr. Mitchell of Richmond College are well remembered by the writer. The influence of Dr. Tefft has extended throughout the South. Someone from Tennessee said: "Almost every prominent colored Baptist minister in Tennessee and Kentucky has been under your instruction." The enthusiasm in Bible study was remarkable and the lessons on practical subjects were of intense interest. Dr. Tefft's work was not all teaching. With but little money in those early days he was compelled to look after every detail of the school, mending broken pipes, tending fires, and later keeping watch of the furnaces, mending fences, all this in addition to teaching, looking after a large correspondence, visiting conventions and preaching in many pulpits in the vicinity of Richmond. His work was never done, but as the years went by, young women went out of the school quiet, refined, cultured Christians.

The retirement of Dr. Tefft from the Institution after twenty-nine years of faithful service, was a sorrow to many in Virginia. Some years later he died.

## CHAPTER VI

### REV. CHARLES COREY

Mrs. Mary C. Reynolds

Virginia Union University was formed by the union of Richmond Theological Seminary and Wayland Seminary in Washington, D. C. Four men had much to do with molding the policies of the institution, Charles Corey, G. M. P. King, Malcolm Mac Vicar and George Rice Hovey.

Charles Corey was born in New Canaan, New Brunswick, nearly one hundred miles from a city. He was trained in habits of frugality and industry, where the simplicity of life gave him a liking for the simple life. The religious foundation of his character was laid in early childhood. Until the age of fourteen he never saw a newspaper. His parents were earnest Christian Baptists and he grew up with a deep reverence for the Bible and love for the church. By his industry and self-denial he worked his way through Acadia College, Nova Scotia. At one time he was unable for three weeks to get ten cents for prepayment of postage on a letter, which he carried about with him, until he earned

twenty-five cents for sweeping down the college stairs. He graduated in 1858, and in the same year entered Newton Theological Seminary, completing his course in 1861. In July of that year he became pastor of the Baptist church in Seabrook, N. H. In 1864, he felt the call to enter the Christian commission and was stationed at Charleston, S. C. Soon, however, he yielded to the urgent request of the Home Mission Society to engage in Negro work with Charleston as headquarters. As the Negroes had few church houses at that time, Dr. Corey's first effort was to secure for them suitable houses of worship. The people aided him as far as they were able. The following are some of the contributions from the field in 1865, to the value of five dollars: One pint of peanuts, one and a half bushel of sweet potatoes, one string of fish, two dozen eggs, and one copy of the National Baptist. Dr. Corey did a great work in establishing these churches, and also in strengthening the faith of the people as they began their separate church life. The first association in the State of South Carolina—the Gethsemane—was organized through his efforts. In 1867, Mr. and Mrs. Corey went to Augusta, Ga., under the auspices of the National Theological Seminary. Soon this work was surrendered to the Baptist Home Mission Society, and these faithful workers were sent to Richmond, Va. In "Lumpkins Jail" Dr. Corey and

wife made their home, until the old United States Hotel was purchased in 1870. This building needed many improvements in order to adapt it to school purposes. The cooperation of students was enthusiastically enlisted. In April of that year he wrote: "Our boys have put in this month 800 hours of voluntary labor. The students have collected \$1,000 for repairs and given 3,000 hours of voluntary labor after school hours. With my hands I have worked." In 1872, he wrote: "I begin to think that a minister who is driving bargains, contracting with plasterers, masons and carpenters, and who from Monday until Saturday is with those who are working in two syllables, helping some in grammar and others in arithmetic, is not doing his legitimate business. Hunt up a white assistant so I can do the missionary part of the work." Seldom did his labor end till after midnight. He was deeply interested in his pupils. The extreme poverty of the students often prevented constant attendance. In many cases he secured scholarships for them. He wrote of two young men who ought to have a full course, Mr. Jones and Mr. Vassar, and by his efforts he made it possible for them to graduate at what is now Colgate University in New York. Sometimes Dr. Corey was in financial straits. At one time he did not have five dollars on hand, and twenty men had to be supported for some months. Those were days of prayer.

It seemed best that a distinctly theological school for ministers in this land, and for missionaries in Africa, should be established. In 1886, by the act of the Virginia Legislature the name of Richmond Institute was changed to Richmond Theological Seminary, and Dr. Corey became the President of the first Negro Theological Seminary. He was honored four times with the degree of Doctor of Divinity, by Richmond College; Baylor University, Texas; McMasters University, Canada; and Acadia College, Nova Scotia. George Rice Hovey was appointed professor in 1887, and assumed many of Dr. Corey's duties while he visited Egypt, Palestine, and other lands in Asia Minor and Europe. Upon his return home his physical condition warned him that he could not maintain his former pace. He was deeply interested in the consolidation of Wayland Seminary with the school in Richmond. He held his place as President until 1898, when he was compelled to resign. He was made president emeritus, but on September 9, 1899, he finished his earthly course in Seabrook, N. H., where he first began his ministry. A strong genial Christian worker entered into rest.



## CHAPTER VII

### WAYLAND SEMINARY, WASHINGTON, D. C.

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Rev. S. B. Gregory, D. D., and Rev. G. M. P.  
King, D. D.

By Mary C. Reynolds

The first attempt to educate the freedmen in the District of Columbia made by the American Baptist Home Mission Society, was under the direction of Rev. Jeremiah Mace in 1864. More systematic work was deemed desirable. So twelve teachers were appointed in 1865 to work in Washington. In 1866 school property was purchased on I Street at a cost of \$1,500 from money contributed by women of the North. On this site a building had been erected by General Howard, who later gave it to the American Baptist Home Mission Society. Rev. S. B. Gregory was appointed president of the institution which was named Wayland Seminary in honor of Dr. Francis Wayland, president of Brown University. It was designed for men who were studying for the ministry. Twenty-nine students were reported for the first year. In 1869, the "National Theolog-

ical Institute in Richmond, Va., passed into the hands of the Home Mission Society and a readjustment of the work of the theological schools in Richmond and Washington was demanded. Dr. Gregory resigned from Wayland Seminary and Dr. King was appointed president, but the character of the school had changed. It was of academic and college grade and open to women as well as men.

Rev. G. P. M. King was born in Oxford, Me., December 12, 1833. In his boyhood his parents moved to Paris, Me., and became active members of the Paris Hill Baptist Church. He graduated from Waterville College (now Colby College) in 1857, and studied one year in Newton Theological Seminary. He was ordained in Farmington, Maine, in 1858, and held short pastorates in East Providence, R. I., and Natick, Mass. He also taught in the National Baptist Institute and was for a brief time its president. In 1869, Dr. King was appointed president of Wayland Seminary in Washington, D. C., which position he held for twenty-eight years, practically through its whole existence. He loved the colored people. In his pastorates in the days of the Civil War he was never satisfied. He longed to have some part in shaping the lives of young colored people. He believed in the possibilities of the race. His sympathies were strong for those who had no early advantage, but he had little patience for

the lazy. Many a young person has been aroused from his dream of fame and position without mental and physical application by Dr. King's strong words of warning. He demanded work of his students of head and hands. His personality won the hearts of his pupils and gave him large influence over the lives of students. The writer remembers vividly the country boy who came to talk to Dr. King after school. He was sure he could never graduate, and wanted to leave the school at once. The tenderness and tact of the President will never be forgotten. Very gently he probed the difficulties of the boy and with a few words he inspired him with confidence in his ability, assuring him it would be a great disappointment to the President and the faculty if he failed. She also remembers the scathing words of reproof that were given to a lazy fop who never came up to the mark in his work. As one of the young men said: "Dr. King does take the starch out of a fellow." After the pupils left the Institution, he kept an interest in their welfare and visited them in their chosen fields of service. Moral, spiritual and physical strength was what he coveted for his pupils.

Colby College gave him the honorary degree of D. D., in 1886, and Kentucky State College, LL. D., in 1908.

When Wayland Seminary became a part of Virginia Union University and was transferred

to Richmond, Va., Dr. King became a professor in that institution and continued in that relation until his death. He died at Christianburg, Va., October 8, 1918. Few teachers in the South have exerted a wider influence for the uplift of the colored race.

## CHAPTER VIII

### VIRGINIA UNION UNIVERSITY RICHMOND, VA.

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Rev. Malcom MacVicar, D. D., and Rev. George  
Rice Hovey, D. D.

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By Mrs. Mary C. Reynolds

Malcolm MacVicar was of Scottish birth and parentage, the family moving in 1835, to **Chat-**ham, Canada, when he was quite young. He entered Knox College in 1850, intending to study for the Presbyterian ministry. While there his doctrinal views changed and he became a Baptist, and was ordained in 1856. He graduated at Rochester University in 1859, and ten years later the University conferred upon him the degree of LL. D. Previously he had received the degree of Ph. D. from the Regents of the University of New York State. He began his work as an educator in the Normal Schools of Buffalo and Potsdam, N. Y., and Leavenworth, Kans. He has been called the founder of the Normal School System of the State of New York. For a number of years he held the position of professor in

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Toronto Baptist College, Canada. When McMaster University was founded, he became its first Chancellor in 1888. In 1890, he became Superintendent of Education of the American Baptist Home Mission Society, which position he held ten years with marked success. When Wayland Seminary of Washington, D. C., and Richmond Theological Seminary of Richmond, Va., were united in 1890 to form Virginia Union University, Dr. MacVicar was asked to become president. His wide experience and unusual organizing ability were of great value in the early days of the institution. His strong impress upon the school will be felt for all time yet. "Nothing was more marked than his own self-effacement in his service for his generation. He never courted notoriety, never blew his own trumpet nor induced another to blow it."

It was the privilege of the writer to be associated with this remarkable man in educational matters during the ten years as Superintendent of Education. He did much for the Normal School and Training Department at Spelman Seminary, Atlanta, Ga. He advocated the starting of a college course in connection with Morehouse College. He did much for the strengthening of the hospital which was called by his name. A remark made to me many times when talking over the work of our Negro schools has proved of great help. "Remember, you are

not laboring for the present generation alone. Make your plans for the age fifty years hence."

Dr. MacVicar died in Cato, N. Y., May 18, 1904, after a short illness. By his death the colored man lost a true friend.

### **George Rice Hovey**

George Rice Hovey, D. D., was born in Newton Center, Mass., a few miles from Boston. His father was for many years the President of the Newton Theological Seminary, and was one of the leading theologians of his day. His mother, a woman of rare sweetness of disposition and remarkable executive ability, was, humanly speaking, responsible for the formation of the Woman's American Baptist Foreign Mission Society and wise management in its early days. The Hovey mansion was always open to the students and mission workers. It was a typical, cultural, Christian New England home. In such an atmosphere George Rice Hovey was reared. Of his work as a teacher we cannot do better than to give some excerpts from an article by a member of the faculty of Virginia Union University.

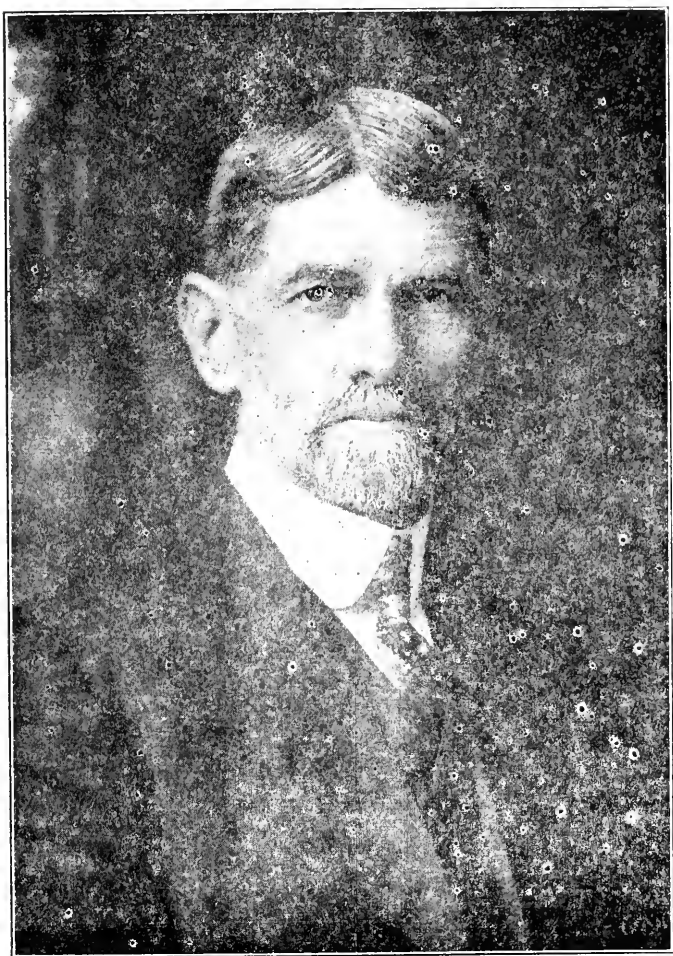
"George Rice Hovey was graduated with honor from Brown University in 1882, and from Newton Seminary in 1885. He spent the following year at Newton in post graduate work. For several summers he attended Prof. W. R. Harper's Summer School of Hebrew as a student, for two

summers assisting Dr. Harper in his school. Following this, he was secured to teach in Richmond Theological Seminary as Professor of Hebrew and later of Greek interpretation, from 1890 to 1897. When Dr. G. M. P. King resigned the presidency of Wayland Seminary and College at Washington, D. C., Dr. Hovey was appointed to the presidency. He served in that position for two years and then Richmond Theological Seminary and Wayland Seminary and College were united to form Virginia Union University, where he was professor of Theology and Philosophy until he became president, 1905-1919. Next he became Secretary of Education of the American Baptist Home Mission Society, with headquarters in New York City, where he maintained the same high ideals as characterized his life in the schoolroom.

For about seven years Dr. Hovey was director of the summer normal schools at Union University. He also conducted a Ministerial Institute for three years. He was the compiler of a Hebrew word book and contributor to other books.

He showed his special interest in the library of the school by raising \$3,000 for its use. Because of this fund, additions are made to the library yearly. When the school needed more buildings he raised more than \$60,000 with which to erect Huntley Hall and two cottages for professors. Dr. Hovey was a conscientious teacher





REV. GEORGE R. HOVEY, D. D.  
Virginia Union University



and nothing less than a high course of study for Negro students was in harmony with his wish. He addressed himself to the work undertaken by him with all the zeal and ardor that his ambitious mind could command.

The following are expressions of appreciation from students:

"His unfeigned modesty." "His conscientious discharge of duties." "His sound scholarship." "His opposition to shams." "His sincerity." "As Spurgeon said of Gladstone: 'We believed in no man's infallibility, but it is restful to feel sure of one man's integrity.'" He retired to do promotional work for the American Baptist Home Mission Society.

## CHAPTER IX

### **SOPHIA B. PACKARD—HARRIETT E. GILES**

Mary C. Reynolds

In March, 1881, two New England women left Boston for the purpose of starting a school for colored women and girls in the South. The State of Georgia had been suggested to them because in that state the American Baptist Home Mission Society had opened a school for men, but had made no provision for the education of women. Miss S. B. Packard and Miss H. E. Giles had been schoolmates and close friends for many years. Miss Packard was the corresponding secretary of the Woman's American Baptist Home Mission Society in Boston, Mass. A visit to the South in the interest of that Society showed her the need of education for colored women. When her plan was submitted to the Board they did not favor it, because there was no money in the treasury to finance such a school. A Baptist minister, Rev. J. P. Abbott, of Medford, Mass., invited Miss Packard and Miss Giles to his church, where they presented their plans. The church gave them one hundred dollars. This encouraged



MISSES HARRIETT GILES AND SOPHIA PACKARD  
Spelman College



the Board in Boston, and they voted that these women should establish a school for colored women and girls and engage in whatever educational work their judgment should dictate. Joyfully they started on their journey, like Abraham of old, not knowing where they would locate. When they arrived in Atlanta, they called upon Father Quarles, then the pastor of the Friendship Baptist Church. After hearing their story, he said: "This is of the Lord. For fifteen years I have been pleading with God to send teachers to the Baptist women of Georgia. Now you are here. We cannot spare the church, but you are welcome to the basement."

This visit decided Miss Packard that Atlanta was the place to open her school. Accordingly, upon April 11, 1881, the work of Spelman Seminary began in the then dark, damp basement of Friendship Church. Its first equipment was a Bible, notebook and a pencil. The workers, two consecrated white women, and eleven Negro women. Dr. Quarles mourned because of the unsuitable schoolroom and the comfortless home of the teachers. He went North to New York and Boston to secure funds to build a house for them. He could not bear the Northern winter and sickened and died in the home of his son in New York. His last words to his church were—"Take care of these women. Do not let them suffer." The teachers did not go North that summer. They visited colored churches and associa-

tions, thereby learning more of the home life of the colored people. In October, they opened school again in the dark, dingy basement, Miss Giles' classroom being the coal bin. During that year over seventy-five were enrolled, one-third of the pupils being between twenty-five and fifty years of age. There were no desks, the seats being plank benches. The floor was loose and the smoke so dense it was difficult to distinguish teachers from pupils. Conversions, however, were frequent. The teachers were brave, yet they had their hours of depression. In the early summer of 1883, they decided that unless help came from some source they must give up the work. The hours of prayer and the tears are known only to God. The night before they left for Boston, Miss Packard walked the floor all night pleading with God to make his will known. In the morning a letter came from Rev. Mr. King, Pastor of the Wilson Avenue Church, Cleveland, Ohio, a former pupil of theirs in Suffield Academy, asking them to go to Boston via Cleveland, Ohio, and present the needs of their work in his church.

Mr. John D. Rockefeller was in the audience and heard their plea for the school. He emptied his purse into the plate as it was passed, and after the meeting asked this question: "Are you going to stick? If so, I will help you."

In February, 1883, the school was moved to the Barracks property, consisting of nine acres of



land and five frame buildings, formerly used by the United States troops. To secure these, \$15,000 had to be raised by New England women. Through the hot summer of 1883, Miss Packard and Miss Giles with members of the Women's Board, visited homes, churches and conventions to secure money. Men and women of means gave freely, but the poor seamstresses and washer-women sacrificed needful supplies so that Negro girls could have a school. At last with the hard earned money and happy hearts the work of the autumn was undertaken.

In June, 1891, Miss Packard passed away on her way North. In October of that year Miss Giles bravely opened the school. Miss Packard's words proved true: "This is not my school. It is God's. It will prosper when I am gone." Soon more land was secured. In 1901, through Mr. Rockefeller's generosity, four new buildings were dedicated, Reynolds Cottage, Morgan Hall, MacVicar Hospital and Morehouse Hall. The school grew in numbers and new lines of work were undertaken. In November of 1909, Miss Giles was called to her heavenly home after twenty-eight years of successful, noble service. In 1921, after forty years of service, there were more than fifty teachers and about eight hundred pupils with twenty acres of land and as many brick buildings, and property worth half a million dollars. Many graduates are teaching, and others are nursing;

some have gone to Africa as missionaries, others are in many lines of social service, and many have made happy Christian homes which testify to the value of Christian teaching in Spelman Seminary.

(Later facts concerning this school which is now Spelman College, can be secured from the school or the Woman's American Baptist Home Mission Society.)

## CHAPTER X

### MOREHOUSE COLLEGE

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**Rev. Joseph Thomas Robert, LL. D., Rev. Samuel Graves**

**By Mary C. Reynolds**

Morehouse College, formerly Atlanta Baptist College, was the child of the American Baptist Home Mission Society by whom it was started and for many years fostered.

In 1867, in the city of Augusta, Ga., a school was started called the Augusta Institute. Rev. Charles H. Corey and wife were sent to take charge of the work. In one year they were transferred to Richmond, Va. Rev. Lucius Hayden and Rev. D. W. Seigfried each gave one term of service to the work. The outlook was encouraging, but serious political difficulties arose and the work was suspended till through the efforts of Rev. James Dixon of the First Baptist Church (white) of Augusta, Joseph T. Robert was secured, and the school entered upon a term of earnest work.

Dr. Robert was a Southern man who left the South before the Civil War because he did not

wish to rear his children where slavery existed. He was born in Robertville, S. C., November 28, 1807, and was of Huguenot descent. He was baptized October, 1822, and in 1825, entered Columbia College, Washington, D. C. He soon left this institution to enter Brown University, Rhode Island, where he graduated with high honors in 1828.

In 1829 and 1830 he was a resident graduate and medical student at Yale University, New Haven, Conn. Licensed to preach in 1832, by the Robertville Church, he went to Furman Theological Seminary where he remained two years. He was also a graduate of the South Carolina Medical College. He was pastor at Robertville, S. C.; Lebanon, Ky.; Savannah, Ga.; and Portsmouth, Ohio. He was also Professor of Languages in Iowa State University and of Mathematics and Natural Science in Burlingame, Iowa, where he later became President of Burlington University. This gifted man, so thoroughly prepared for his work, became president of Augusta Institute, August 1, 1871, continuing in this position until his death, March 5, 1884. The history of those dark days of the institution is interesting but pathetic. The school was not looked upon with favor by the white people, the buildings were dilapidated, there was no equipment and scarcely any money.

It soon became apparent that Atlanta was the place to establish a school for young men, and

in 1879, it was removed to that city and incorporated as "Atlanta Baptist Seminary." Like its sister institution, Spelman Seminary, it carried on its work for a few weeks in the basement of Friendship Baptist Church. Soon a lot of four acres was purchased and a brick building erected very near what is now the Atlanta Terminal Station. Owing to the locality of the school, and the rapid growth of the city, the work suffered. Those were trying times. Teachers were constantly changing, and Dr. Robert was far from being physically equal to the strain upon him. He never lost courage, however. He believed in the future of the school. His death removed an earnest, cultured, Christian man from earth.

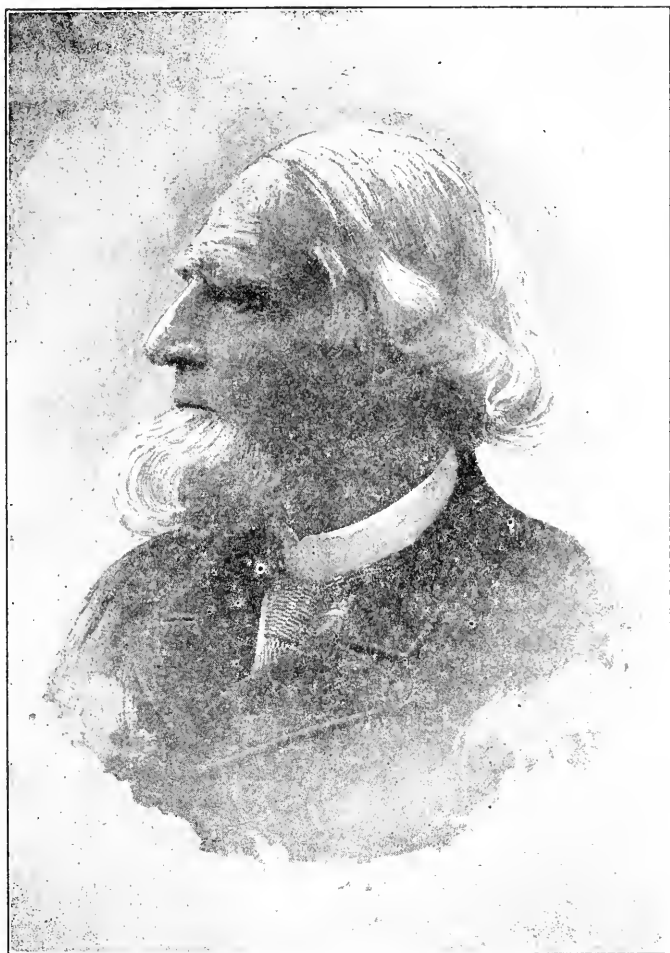
Dr. Robert's successor was Rev. Samuel Graves, who was born in Ackworth, N. H., March 25, 1820. He was received into the church at the age of eleven years. In 1846 he graduated from Hamilton Literary and Theological Institute, (now Colgate University, Hamilton, N. Y.). He became a tutor in the institution but later declined a professor's chair, accepting instead a pastorate at Ann Arbor, Mich. In 1851, he was called to the chair in Greek in Kalamazoo College, and filled this position for eight years, leaving the influence of his life and teachings upon scores of young men. He was pastor in Norwich, Conn., from 1859 to 1869, when he accepted a call to the Fountain St. Church of Grand Rapids, Mich., re-

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maining there fifteen years, uniting two churches into one compact body, and erecting a new house of worship. In 1872, he spent seven months in Europe and the Holy Land. In 1885, he resigned to become the President of Atlanta Baptist Seminary. He remained in the school five years, and while there prepared his "Outline Studies in Theology," a small volume adapted to the needs of his pupils. A companion volume on "Homiletics" was completed just before his death in Grand Rapids, January 17, 1895.

One who knew President Graves intimately speaks of him as a man of singular beauty and dignity of character and tender sympathy. When he found the cramped condition of the work he called the students together and told them his plans and asked their prayers for his efforts to accomplish the work. After five years of arduous travel and correspondence he had the pleasure of seeing a building completed which now bears his name.

For still greater advancement of the work a third man of God, Rev. George Sale, D. D., was placed in the President's chair who was loved and honored by hundreds of Negro youth whose lives he molded for good. Some of the most useful **men** of the Negro race, some of them being **members** of the faculty, were pupils of this genial, consecrated, Christian teacher who has gone to his reward.



**REV. SAMUEL GRAVES**  
**Morehouse College**

$$f(x) = \frac{1}{2} \left( \frac{1}{x} + \frac{1}{x^2} \right) \quad \text{for } x \in \mathbb{R} \setminus \{0\}$$



In the May term of the Superior Court of Fulton, Co., Ga., 1913, the name of Atlanta Baptist College was changed to Morehouse College in honor of Rev. H. L. Morehouse, who so long and efficiently served the American Baptist Home Mission Society as its corresponding secretary.

Of the growth and success of this institution under the leadership of its first Negro President, the late John Hope, LL. D., we can say with Dr. Morehouse:

"I am prepared to say that the investment made in the Negro race has paid a hundred-fold."

## CHAPTER XI

### MRS. RACHEL CRANE MATHER

By Mrs. Mary C. Reynolds

"When it is written—and I hope it will be—the part Yankee teachers played in the education of the Negroes immediately after the war will make one of the most thrilling parts of the history of this country."  
—Booker T. Washington.

Rachel Crane Mather was among the first of these Yankee teachers to respond to the call to train the helpless, ignorant Negroes just out of slavery. She was a teacher in the Bigelow School for Boys in Boston, Mass., when in 1867, she offered her services to the American Missionary Association for work in the South. The writer became a teacher in this Boston school some years after Mrs. Mather had left it, and knows what a large place she held in the hearts of her pupils and among the residents of that section of the city. The American Missionary Association sent Mrs. Mather to Beaufort, S. C., to open a normal school. Evidently they knew little about the people at that time. She found there were no Negroes capable of taking such a course. She found scores of home-



MRS. RACHEL CRANE MATHER  
Mather School



less, ragged children, clamoring for food, needing instruction and love. At her own expense she purchased about twenty acres of land on a bluff of "Beaufort Bay" where she opened an orphanage and started a school. Beaufort has been called "The garden spot of the world."

Mather School is about one and a half miles from the town, having a delightful location between the bay and the river, commanding a good view of the city. More children than she could accommodate begged for admission. Those who came to Sunday school were refused as day pupils. Many came in boats from near-by plantations. To secure more room, an old magazine at Hilton Head (abandoned after the war) was purchased with money raised in Boston by her former pupils and associate teachers. The building was moved on a raft to the school grounds and made into a schoolhouse which would accommodate one hundred and fifty pupils on the first floor, with dormitories above.

At this time Beaufort had about three thousand inhabitants, the majority of whom were Negroes. It was Mrs. Mather's purpose to open a Home and School for the children and young people made homeless by the Emancipation Proclamation. She gave them instruction in the Bible, elementary English and also training in the domestic arts. Later she decided to make it a girls' boarding school, although many day pupils attended. In 1881, a part of the property was

deeded to the Woman's American Baptist Home Mission Society of Boston, the final transfer being made in 1890. Mrs. Mather loved the Negro people.

I have visited this school many times and well remember the lessons those girls received in matters of dress, health, table manners and domestic science. Mrs. Mather was not ambitious to have a large school. It was not her aim to give them a higher education. She planned to send out each year twelve or fifteen girls well grounded in the truths of the Bible, with a grammar school training, able to conduct themselves with propriety. For many years she sent North into the homes of her friends, some girls as domestics. Seldom did a student leave the school without a saving knowledge of Jesus Christ. This noble woman never grasped the thought that these people were rising in the scale of intelligence and independence. She thought of them as poor and ignorant, and her tender, loving heart looked upon them all as children to whom she must minister. No appeals from the Board could induce her to charge tuition or change her methods of work. We can never forget her anxiety and unceasing labors for the unfortunate people during the dark days following the cyclone of August 27th, 1893. The Sea Islands of Port Royal, (on which Beaufort was located) St. Helena, Paris, Lady Island, and the mainland from Georgetown to Savannah felt the terrible force of the storm. Over a thou-

sand men, women and children perished, and twenty thousand barely escaped with their lives, while seventy thousand on those islands lost their crops. Mrs. Mather was North, but as soon as possible she hastened South. During that nerve racking winter an average of two hundred people a day came to the school for aid. Northern friends sent supplies and money until the crops of 1894 were harvested. Those who have heard Mrs. Mather tell of the time when her funds were exhausted and she could no longer bear the cries of starving women and little children will never forget her pathetic story.

After a night of prayer she went by boat to New York to see Peter Cooper. He begged her to tell her story at the Plymouth Church prayer meeting in Brooklyn. Mr. Beecher was away from his home when she went to see him. Mrs. Mather went to the meeting and heard him preach from the text, "Feed my sheep, feed my lambs." Then he threw open the meeting. This dear woman seized her opportunity and begged for food for the starving people of Beaufort. Mr. Beecher stopped her and said: "I cannot bear this longer, pass around the baskets, quick, gentlemen." A voice near the door said: "Do you know the speaker, Mr. Beecher?"

He replied: "I do not know her or her name, I never heard of her mission. I only know she is the Lord's woman doing the Lord's work."

A personal friend of Mrs. Mather who happened to be in the audience arose and indorsed her and her appeal. Then Mr. Beecher said: "Now, pass the baskets again." Funds were collected which were converted into a cargo of corn which lasted until the harvest.

A brave, generous Christian woman passed away from earth when Rachel Crane Mather went home to glory on February 11, 1903.

After thirty-three years of toil and sacrifice Mrs. Mather in 1901 requested that she be released from the care of the work, and Miss Sarah E. Owen of Mass., a cultured Christian woman became principal. Miss Owen felt the need of teaching these girls self-support and also of raising the intellectual standard of the school. Her noble work and that of the principals who followed her is another story.

The new buildings which have been erected, the land which has been purchased, the water supply and the electric lights which have been installed and the high grade of scholarship reached, all tell of the executive ability of these women, and the generosity of the Board of the Woman's American Baptist Home Mission Society.

The most valuable contribution has been the consecrated teachers the school has had.



## CHAPTER XII

### SHAW UNIVERSITY, RALEIGH, N. C.

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**Rev. Henry Martin Tupper**

**By Mrs. Mary C. Reynolds**

The life of Rev. H. M. Tupper is a story full of adventure and heroic deeds. This noble man was born in Monson, Mass. His parents were not professing Christians. He attended district schools during the winter months, but neither church nor Sunday school. He had a great desire, however, for an education, and read all the books and papers he could secure. In his eighteenth year he entered Monson Academy where he fitted for college. He was converted while in the academy. As he was compelled to make his own way, he frequently taught school. While engaged as a teacher in New Jersey he walked twenty miles to the nearest Baptist church one Saturday afternoon and asked for baptism. He was baptized but later united with the Baptist church in Wales, Mass.

After leaving the Academy he went to Amherst College, graduating in 1859, and from Newton

Theological Seminary in 1862. At the first call for volunteers in the regular army, Dr. Tupper enlisted as a private. Before leaving for the field he was ordained. He joined the Army of the Potomac and was in the battles of South Mountain, Antietam and Fredericksburg. He was in the campaign against Vicksburg, and in the raid on Jackson, Miss., under Gen. Sherman. In one engagement a shell burst so near his face that it scorched his flesh. Although a private soldier, he was constantly engaged in Christian work, holding meetings among the men, writing letters for the sick and sometimes acting as chaplain.

While in college he thought much about offering himself as a missionary to Africa, and he had a large class of young colored people in the Sunday school. While in the Seminary he was employed as Sunday school missionary in Dudley St. Baptist Church, Boston. By these experiences he was prepared for practical mission work. The need of the Negroes in the South changed his views of his life's work. A few weeks after the close of the war, before he was discharged from the army, the American Baptist Home Mission Society gave him a commission to go South as a missionary to the freedmen and to select his own field. As this commission was not solicited, he considered it the answer to his prayers as to his field of labor. He chose Raleigh, N. C., as the central place for missionary endeavor. He was dis-

charged from the army July 14, 1865, and in October of the same year, started with his wife for Raleigh. They had a tedious journey of a week, owing to the condition of the railroads, taking the first train that passed over the Seaboard road after the close of the war. As soon as he arrived in Raleigh he called upon the Baptist pastor and made known his errand. At that early date the feeling between the North and the South was somewhat bitter and cooperation was not expected. Dr. Tupper found the condition of the colored people pitiable. Many were literally homeless. He secured food and clothing for them from the Freedman's Bureau, and at one time he had 175 people over 75 years old whom he assisted daily in obtaining rations. There was no place where the people could be gathered for religious instruction, except under the trees or in the dark cheerless cabins.

On February 17, 1866, he organized a church, and on the 23rd of the same month he took a deed of land upon which to build a church house. He paid for the land with the money he had saved as a soldier. On the 6th of March, with a few colored men, he started for the woods with his axe to cut down trees for the frame of the building. A planter, whose premises he was obliged to cross, threatened to shoot the little company if they trespassed upon his land. Dr. Tupper kept on his way. They had no way to transport the timber the five miles necessary to

carry it. The Negroes were unused to handling heavy timber. However, they accomplished their task. With untrained men and no money except that raised by their own efforts the work was discouraging. Appeals were made to Northern friends. Deacon Porter of Monson, Mass., and Hon. Elijah Shaw of Wales, Mass., relatives and personal friends, became interested and sent contributions. It was nearly five years before the building was finished. Several teachers were obtained from the Freedman's Aid Society of New England and a day school was opened. Until the autumn of 1868, the theological classes were composed of students from Raleigh and vicinity. Soon students began to gather from neighboring counties, and a few dormitories were fitted up for them. These young men were poor and had to be supported. They secured money by opening a night school, receiving twenty-five cents a month for each pupil from the Freedman's Aid, and the same amount from the Peabody Fund, with which money rations were purchased. All this time Dr. Tupper was pastor of the church and the only teacher of the theological school. He began his recitations at seven a. m., and taught until five p. m., with one hour of intermission. He also taught the evening school.

In the spring of 1870, Dr. J. B. Simmons, **Secretary of the American Baptist Home Mission Society**, visited the school. It was then decided

that an effort must be made to secure enlarged accommodations.

During the first ten years there were many difficulties and few encouragements. Sometimes the mistakes and follies of the colored people and often the hostility and opposition of the white people led to many fines, litigations and persecutions.

At last, the Barringer property was purchased (the site of the present buildings of Shaw University) at a cost of \$13,000. Dr. Tupper was sent North by the Home Mission Society and in about six weeks secured the entire amount. In the spring of 1881, with the aid of his pupils, Dr. Tupper began the manufacture of bricks. The amount netted from the brick enterprise, clear of all expenses, in addition to the brick used in building was between three and four thousand dollars, which was applied to the erection of the building.

Dr. Tupper was not satisfied to provide schools for young men alone. He soon found that in order to elevate the race, Christian young women must be educated, if the wives and mothers were to make the right kinds of homes. In 1870, a few women were received into the school. This idea of educating the women was not looked upon with favor. The number of women applying for admission increased so rapidly a daily prayer meeting with the students was held, asking God to open a way whereby suitable accom-

modations could be secured for women. Again Dr. Tupper went North and upon his return commenced a dormitory which was named in honor of Deacon Jacob Estey and sons of Brattleboro, Vt., who gave \$8,000 toward it.

In 1879, the chapel and dining hall were built. In 1880, Mr. Leonard of Hampden, Mass., a brother of Mrs. Tupper, pledged the Leonard family \$5,000 on condition that an equal sum should be raised for the erection of a medical school. Dr. Tupper went North and in less than three weeks the sum was raised. He also applied to the legislature of North Carolina for a gift of land on which to erect the medical building. The request was granted with hardly a dissenting vote. Later a hospital was erected and the whole property, including laundry and the work shop was valued at about \$200,000.

It was Dr. Tupper's custom, whenever money was needed, to have seasons of special and united prayer. Often the money needed was received at the precise time of the services. So great was the confidence of the faculty and students in Dr. Tupper to overcome difficulties, that at one time when in great financial straits, they said: "Oh, he will get over it some way. He always does."

One of the graduates, a bright young man, was told to go to Winton, N. C., and find out what kind of a place it was to start a school as a feeder for Shaw. Upon his return he brought a discouraging report. The colored people were

ignorant and irreligious; the white people were not in favor of Negro education, and the location was undesirable. After listening to the young man's story, Dr. Tupper took ten dollars from his pocket and said to the astonished graduate: "I want you to go to Winton and start a school with this money." In the successful work of Rev. C. S. Brown, D. D., at Waters Institute, Winton, N. C., we have seen something of the same persistence and courage of the teacher under whose direction he was educated.

In 1891, I stopped in Raleigh to see this wonderful school of which I had heard so much. Arriving at night I went to the hotel and in the morning went over to the institution. Dr. and Mrs. Tupper gave me a royal welcome. When they found my baggage was at the hotel they immediately sent for it and assured me of a place in their home whenever I was in Raleigh. Dr. Tupper was far from well. Such unceasing work had undermined his fine constitution. He was cheerful and optimistic. His gifted wife who had shared all his anxieties and burdens, watched over him with rare devotion.

After a painful illness of over five months, upon Nov. 12, 1892, he entered into rest. Four days before his death he asked the doctor how long he had to live. The answer was: "A short time." He requested every teacher to be called into the sick room, so he could give them his parting message. During the last hours

the attendants caught the sentences like these: "I have gained the crown." "All is happy with me." "I have gained the victory." "I have passed the final examinations with others." "I am dying, but I am happy." Gently he fell asleep in Jesus. His wish had been often expressed that he might die and be buried in Raleigh. In the two days preceding his burial, hundreds of white and colored people came to the house to take the last look at the beloved president. Beautiful floral tributes were sent from many friends. The medical faculty of eight white physicians requested the privilege of carrying him to his last resting place. This privilege however, was claimed by his students. The medical faculty were the honorary pallbearers. Three days after the burial came a liberal voluntary contribution from a prominent white citizen of the city toward a fund for a monument. The influence of this strong Christian man, a prince among workers for the colored people was seen in the twenty-seven years of his loving ministry. In Africa, South and Central America the graduates are found, and in the West Indies. In the home, the church, the teaching profession, the Sunday school and the temperance work the influence of Shaw University is felt.



## CHAPTER XIII

### JACKSON COLLEGE, JACKSON, MISS.

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Rev. Charles Ayer, 1877-1894

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By Mrs. Mary C. Reynolds

Rev. Charles Ayer was born in Charlestown, Mass., March 16, 1826. He attended Amherst College, Amherst, Mass., for a time, but completed his course at Colgate University in 1849, graduating from Newton Theological Institute in 1852. He was ordained at Turner, Maine, and had pastorates in Maine and Massachusetts.

For some years previous to 1877 (the year Jackson College was founded) something had been done in Mississippi by transient Christian workers in elementary instruction for the colored people. The public schools then existing went through a form of school life a few weeks in the year. A few preachers had learned to read. A very few could write. More than half a million of Negroes lived in the state, nearly all of whom were farm laborers. What is now known as Jackson College opened in Natchez in a large building erected during the war by

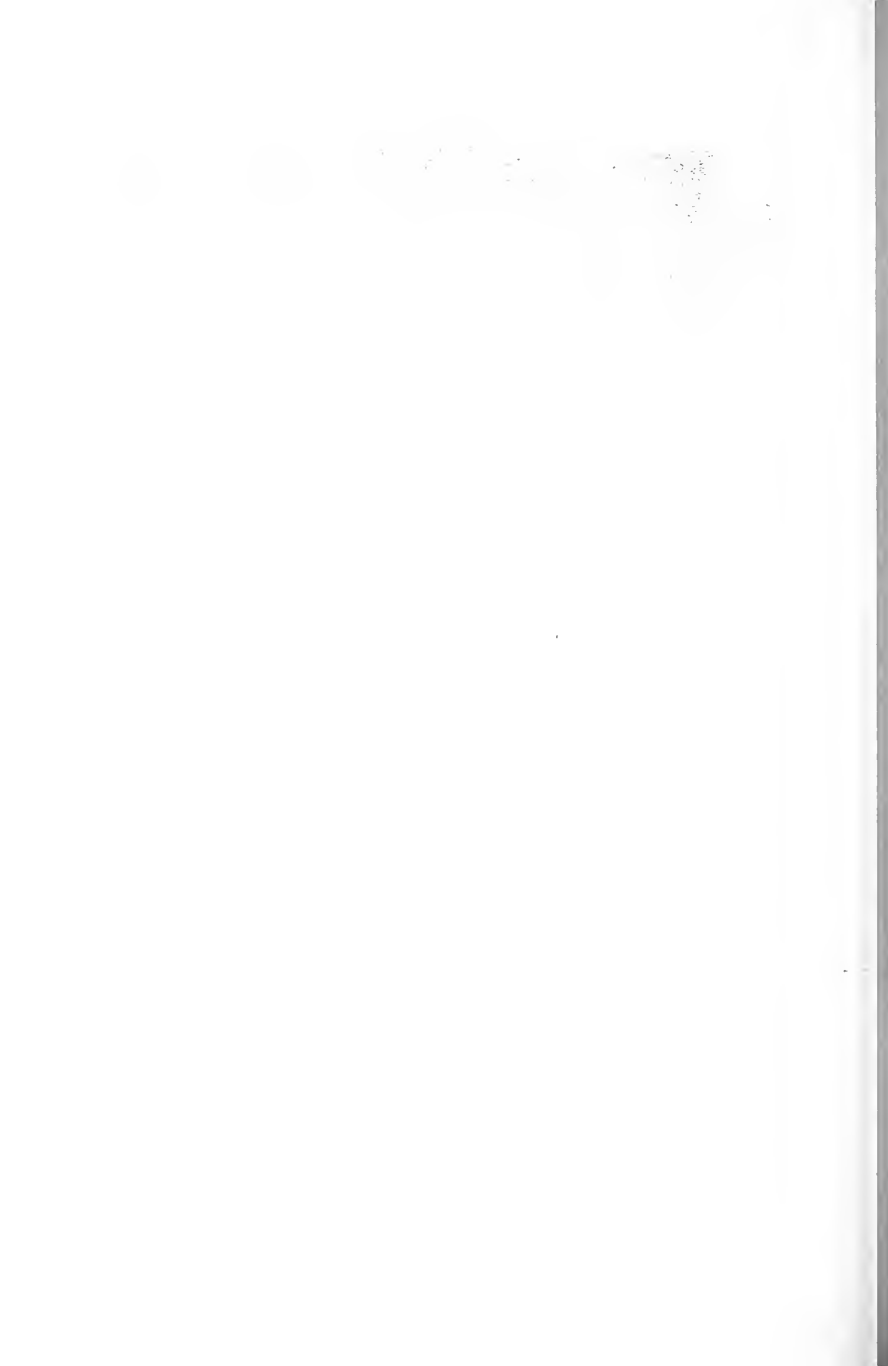
the National Government for hospital purposes. It was unsuited for school life, as can be readily seen in the fact that it had twenty outside doors. This building cost the Government \$60,000. By special act of Congress the building was sold to the American Baptist Home Mission Society for \$5,000 in answer to its appeal for a Negro school.

This sum, Mr. L. G. Sampson of Adams, Mass., gave. \$12,000 was spent to make the building more suitable for a school. In October, 1877, the school opened and Rev. Charles Ayer was invited to become its president. Twenty students enrolled for the opening term, but the number gradually increased before the close of the year to sixty. Mrs. Ayer, a former teacher, was from the beginning a positive and beloved helper in those early days.

It soon became apparent that a more central city, easier to reach, was needed. Jackson, Miss., was selected for the permanent home of the school. After some delays the change was made, and in November, 1882, a tract of fifty acres was purchased one mile north of the center of the city. A barn and what had been before the war a fine two story brick building were upon the land. This building had been partially burned by the Confederates lest it fall into Gen. Grant's hands and was later rebuilt of wood above the first story. Gen. Grant had used the building for siege guns for shelling the city, the gun pits remaining a little back of the house.



**CHARLES AYER**  
Jackson College



President Ayer began his school in the oldest colored Baptist church. His first step was to erect a suitable school building. He found in the lower portion of the land fine clay for brick. With energy he hired some men, induced others to give their services, and soon succeeded in completing a four story brick building for dormitories, recitation rooms, dining room, kitchen and chapel. This was a great accomplishment, reflecting much credit upon Mr. Ayer's ability to meet an emergency.

Mr. Ayer worked quietly but efficiently until the close of the school year, 1894, when he resigned. Both his wife and daughters were strong factors in the success of the work. Later Mr. Ayer became pastor of the Baptist church, Hinesburg, Vt., and still later opened a school in Clinton, N. Y., but failing health compelled him to give up all work. In March, 1901, he passed to his reward, but he still lives in the hearts of about three thousand who attended Jackson College whom he helped as a teacher.

## CHAPTER XIV

### LUTHER G. BARRETT

By Mary C. Reynolds

Luther G. Barrett was born in Watertown, Mass., Dec. 5, 1838. He left his home at ten years of age for Sturbridge, Mass., where he spent six years on the farm of an uncle, learning much about New England farming. He then spent three years in the Watertown High School supporting himself by caring for school houses in the neighborhood. He entered Harvard College with his savings of seventy-three dollars. By living at reduced rates, boarding himself, tutoring, teaching and by manual labor, with some friendly help, he struggled through, graduating in 1862. Three years were spent at Newton Theological Institution on the same general plan of economy and self-sacrifice. He graduated in 1865. He had given himself to the work of foreign missions. Overwork in his preparation for service prevented his carrying out this plan. A year of rest, with a trip to Europe covering a two months' tramp over the Alps, gave him renewed vigor. Through the

earnest prayers of his godly aunt, while on the farm he was converted and joined the Baptist church in Sturbridge, Mass. His life was entirely changed by this experience of conversion, and his practical knowledge of farming.

When Mr. Barrett came to Jackson College, Jackson, Miss., he found that the school was not much favored by the white people and even the Negroes were indifferent to it. He at once sought a conference with some of the leading white men with helpful results, without any sacrifice of principle. He also visited the two secondary schools and brought about an affiliation by which they became feeders for Jackson College. The courses of study were enlarged, resulting in thorough normal, academic and college training with two years course of study for preachers. The number of students steadily increased from 161 to 442 the last year of his work.

After some years it was found best to seek another site farther from the whites. The school property was sold for \$40,000 nearly twice its cost. A fine site was soon selected outside the city. Near-by was a white orphanage whose president and friends opposed having a Negro school so near. Threats were sent Mr. Barrett and attempts were made to waylay him, but he stood firm and trusted God. At length the orphanage president invited Mr. Barrett to address his trustees. This resulted in the giving up of

opposition with resolutions passed approving Mr. Barrett and his work. One deeply interested in the orphanage sent him a beautiful letter enclosing a check for fifty dollars for his school. However, the site was given up as the Home Mission Society felt it might be unwise to build there.

When the time came to vacate the old grounds no place had been secured for the school. At last a temporary location was secured but the overwork and anxiety caused a nerve and fever collapse for the president. There remained but one available place for the school composed of one hundred and fifty acres. Mr. Barrett had tried to buy fifty acres of this but the owner refused to sell anything less than the whole. At last after a three hours' conference with the interested parties, he finally closed the contract for the whole property, and bound the bargain with his own personal check for one hundred dollars.

The contract was so carefully drawn that later when enemies of the school sought to break it, they found it legally impossible. It was finally decided to take one fifty acre lot for the school. The Home Mission Society took another fifty acre lot which later sold for three times its cost, and Mr. Barrett took the remainder of the property which later he sold to parties to be divided into house lots for Negroes only. This incident shows the advantage in those days of having a





LUTHER G. BARRETT  
17 years President of Jackson College



clear-headed business man at the head of such schools.

There was only one residence on the property which the President took for his home and in a few years a number of fine buildings adorned the campus.

Mr. Barrett has always given much credit for his success to the untiring service of his wife. She was the treasurer, and by her tact usually every cent of tuition was paid by the student. She was also preceptress, and had special care of the girls. Seventeen years of arduous constructive work were given by these talented leaders. In 1911, Mr. Barrett resigned in favor of a younger man. The remainder of his days were spent in Melrose, Mass. He was over ninety when he died.

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